

“Adam-God in the Endowment and Bible” (1973) by Fred C. Collier—Re-Transcribed

Error-Corrected, Annotated, and Re-Transcribed Edition with Supplementary Footnotes (2023)

Introduction:

This hitherto unpublished paper was originally written by Fred C. Collier in 1973, its intent being to illustrate the presence of the Adam-God doctrine in both the Endowment Ceremony, as well as relevant scriptures such as the Book of Abraham and the Book of Moses. Unfortunately, the original manuscript was poorly formatted and littered with typos. The references were also imprecise and unclear. However, these imperfections did not diminish the value of the core insights contained herein. This edition has been re-transcribed from the manuscript, correcting errors and cleaning up the formatting to make it easier to read. Incorrect punctuation, typos, and capitalization have been silently corrected, while new words which were not in the original document have been indicated in brackets. Every effort has been taken not to alter the author’s original meaning. Footnotes have also been added where appropriate to set the text in better context, and with better readability.

Although the main focus of this paper is stated to be the Adam-God doctrine in the Endowment, many related issues are also discussed, including the spiritual creation of the earth, spiritual procreation, the laws of the resurrection, Adam’s mortality and immortality, the question of sin in

the Fall of Adam and Eve, the role of justice, fairness, and duality in our mortal lives, and the true nature of Adam’s transgression. Since so many topics are covered, certain specifics regarding historical Endowment Ceremonies are not thoroughly dealt with in this paper. For a more focused discussion on the Adam-God doctrine in historical Endowment Ceremonies, see *One Eternal Round: A Magazine Dedicated to Mormon History & Theology* #23 “The Adam-God Doctrine in the Endowment” (Orem, UT: Jacob Vidrine, April 15, 2021).

Nevertheless, this paper brings out many important insights pertaining to the Endowment by correlating it with relevant scriptures. Any Latter-day Saints who take their scriptures and founding prophets seriously will have a hard time rejecting the straightforward truths set forth so plainly in this paper, unless they continue to remain “upheld by the influence of that spirit which hath so strongly riveted the creeds of the fathers, who have inherited lies, upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole earth groans under the weight of its iniquity.” (D&C 123:7)

Re-Transcription:

[Introductory Note dated December 8, 2013 from Fred C. Collier: “[In] 1973, I spent about two weeks writing this after compiling ‘Gospel of the Father.’ I was living in an apartment about 2 blocks or 200 yards east of my parents’ home in Roy on the north side of the street:”]

Mormonism is in possession of four accounts of the Creation, three of which are contained in scripture. The fourth account is found in the Endowment Ceremony. The Endowment Ceremony sheds a great deal of light upon the Creation, and to a small extent will be used in the development of this chapter.

When a man receives his Endowment, he makes covenants not to reveal certain things he has been taught; however these covenants according to their wording relate directly to the signs and tokens of the priesthood, and not to the account of the Creation therein. I acknowledge that the Endowment Ceremony is sacred, and not a thing to be flaunted before the public. To make any discussion of the Endowment Ceremony in public is treading upon thin ice. For this reason, I have chosen to limit the use of information from the Endowment Ceremony within the realm of those things which have been discussed in public by the Heads of the Priesthood in the past.

If one will study closely the four accounts of the Creation, it will be demonstrated clearly that there was a dual creation: a spiritual creation and a physical creation, and that in these accounts, Adam was the Father of both our spirits

and bodies. It also shows that Adam was involved in the spiritual creation of this earth prior to our spirit birth. The following is a well-written article by B. H. Roberts which demonstrates very positively the dual creation:

“What is most perplexing about the Bible narrative of this work of creation is that two accounts are given of it; and apparently there is an irreconcilable difference between them. In the first chapter of Genesis is a statement of the creation in respect of this earth and the heavens connected with it, from the time it was without form and void until it was a fit dwelling place for man: or, to put it in other words, the account seems to reach from highly attenuated nebulae to the solid earth clothed with its wealth of vegetable and animal life, with man placed upon it as the crowning excellence of the Creator’s work. But after this elaborate account of the creation contained in the first chapter of Genesis, we are startled to read in the second chapter—

‘These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, *and there was not a man to till the ground.*’

One naturally pauses here to ask, what had become of the grasses, herbs, and

trees spoken of in the first chapter of Genesis? what of the fishes of the sea, the fowls of the air, the beasts of the field? what of man, male and female, of whose creation we have just read? and of the commandment to multiply and replenish the earth? Is it not strange that after reading of the creation of man in the first chapter that we should be told in the second that there was not a man to till the ground? Proceeding with this second account of creation the Bible says:

‘But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord to grow every tree that is pleasant to the sight, and good for food. * * * And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living thing that was the name thereof.’

What is especially difficult in this second account of creation is that it reverses the order of that work as given in the first. The first account commences with the formation of the earth from chaotic matter and then records the various steps of progress in succinct and natural order—

the same order, too, that science insists upon—up to perfection: the second begins with an account of the creation of man, the planting of a garden as the beginning of vegetable existence, and then the creation of the fowls of the air and the beasts of the fields.

The writings of Moses as revealed to Joseph Smith, in December, 1830, and now contained in the Pearl of Great Price, make this matter of the creation of man still more emphatic by saying:

‘And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, *the first flesh upon the earth*, the first man also.’

But if these writings of Moses make emphatic the apparent contradiction in these two accounts of creation, they also furnish the key by which the whole matter may be understood, and, as I think, explained. After giving an account of the creation, much as it is contained in the first chapter of Genesis, it is then stated—

‘And behold I say unto you, these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were natu-

rally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created, but spiritually, were they created and made according to my word.' (Pearl of Great Price, p. 6.)

[...]

Though we cannot understand the nature of this spiritual creation, yet to learn that the first account of the creation in the Bible is of a spiritual creation and the second of an actual or natural one, gives some comfort, from the fact that it does away with all charges of inconsistency or contradiction between the two accounts. For since they are descriptions of two different things instead of one thing, there is nothing in the law of consistency requiring the accounts of different events to be alike.”¹

It is clearly seen from the above that there was a dual creation. The first creation was the spiritual creation, which consisted of the procreation of the spirits of this earth and all plant and animal life that were to come upon the earth, and also the procreation of the spirits of all the men and women that were to be born upon this earth in the flesh. The Endowment Ceremony sheds a great deal of light upon the Creation. It names the particular Personages involved in the creation of this earth and the role they played. The following is the account of the first day of the spiritual creation as acted out in the Endowment Ceremony:

“Elohim: Jehovah, Michael, see yonder is matter unorganized. Go ye down and organize it into a world like unto the other worlds that we have heretofore organized. When you have finished, call your labors the First Day and bring me word.

Jehovah: We will go down.

Michael: We will go down.

Jehovah: Michael, see, here is matter unorganized, we will organize it into a world like unto the other worlds that we have heretofore formed; we will call our labors the first day and return and report.

Michael: We will return and report our labors of the first day, Jehovah.

¹ *The Gospel: An Exposition of its First Principles* by Elder B.H. Roberts (Salt Lake City: George Q. Cannon & Sons Co., 1893, rev. and enl. ed.), pp. 326-330; asterisks and italics in original.

Jehovah: Elohim, we have been down as thou hast commanded and have organized a world like unto the other worlds that we have heretofore formed and we have called our labors the first day.”²

The Book of Abraham gives the following account of the First Day of Creation:

“And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters. And they (the Gods) said: Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness. And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.”³

The account of the Creation as given in the Book of Moses is given as though from the mouth of Elohim. Elohim states that He created the heavens and the earth. But He qualifies this statement by saying that he created them through His Only Begotten Son:

“I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.”⁴

“For mine own purpose have I made these things. Here is wisdom and it remaineth in me. And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.”⁵

From the above and the Endowment Ceremony, we can see that Elohim did not take part personally in the Creation; but that He did it through His Only Begotten Son. This is in harmony with what Joseph Smith taught, for he said: “Elohim, who sits in yonder heavens as He did at the creation of this world.”⁶

² Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

³ Abraham 4:1-5

⁴ Moses 2:1

⁵ Moses 1:31-33

⁶ *Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1976), comp. by Joseph Fielding Smith, p. 343

We can see then that when Elohim said He created this earth and others, that He did it by directing others in the work of creation, with His Only Begotten Son at the head. The Temple Endowment verifies this by showing that the earth was personally organized by two distinct characters, namely: Jehovah, and Michael, and that They did it under the command of Elohim who directed Them from the heavens. The Book of Abraham says:

“And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.”⁷

When reading this in the light of the Temple Endowment, it is clear that this is a conversation between Jehovah and Michael. The words, “And they went down at the beginning and they, that is, the Gods, organized and formed the heavens and the earth,” then and there distinguish Michael as [a] God.⁸ The Book of Abraham does not use the specific names to identify Michael and Jehovah as the Creators of this

Earth, but instead identifies Them in the following terms:

“And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth [...] and the Spirit of the Gods was brooding upon the face of the waters. And they (the Gods) said: Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright [...] And the Gods called the light Day, and the darkness they called Night [...] And the Gods also said: Let there be an expanse in the midst of the waters [...] And the Gods ordered the expanse [...] and it was so, even as they ordered. And the Gods called the expanse, Heaven [...] And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place [...] And the Gods pronounced the dry land, Earth [...] and the Gods saw that they were obeyed. [...] And the Gods said: Let us prepare the earth to bring forth grass [...] from its

⁷ Abraham 4:1

⁸ On October 7, 1869, Orson Pratt preached a sermon in which he likewise classified Michael / Adam as an actual God, saying: “According to the revelations which God has given, **there are different classes of angels. Some angels are Gods,** and [yet] still possess the lower office called angels. **Adam is called an Archangel, yet he is a God.**” (*Journal of Discourses* (Liverpool: Horace S. Eldredge, 1871), vol. 13, p. 187; emphasis added) As pertaining to the Book of Abraham, this statement is very significant because it was Orson Pratt who prepared the American edition of the Pearl of Great Price for publication in 1878. Hence, this shows one of the foremost intellectual minds of the Latter-day Saints—who was intimately acquainted with the Pearl of Great Price—also teaching as a matter of doctrine that Adam (i.e., Michael) was in fact a God. When viewed in historical context, this statement becomes even more significant as an example of an Adam-God teaching amongst the early Latter-day Saints; for a year earlier, Orson Pratt wrote a letter of reconciliation and repentance to Brigham Young, confessing his fault in formerly opposing the Adam-God doctrine nearly a decade prior. In this letter, he stated that this opposition had caused “indescribable wretchedness” in his mind and heart (Orson Pratt letter to Brigham Young, July 1, 1868, Church History Library, SLC, Utah). Three days after writing said letter, Orson made an open confession to the School of the Prophets in Salt Lake City of his error in opposing the Adam-God doctrine and proclaimed his desire to be forgiven by his brethren in the Priesthood for having done so (*Salt Lake School of the Prophets, 1867-1883* (Signature Books, 2018), ed. Devery S. Anderson; entry dated July 4, 1868).

own seed [...] and the Gods saw that they were obeyed [...] And the Gods organized the lights in the expanse of the heaven [...] and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night [...] And the Gods set them in the expanse of the heavens [...] And the Gods watched those things which they had ordered until they obeyed [...] and it was the fourth time. And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life [...] And the Gods prepared the waters [...] And the Gods saw that they would be obeyed [...] And the Gods said: We will bless them, and cause them to be fruitful and multiply [...] and it was the fifth time [...] And the Gods prepared the earth to bring forth the living creature after his kind [...] And the Gods organized the earth to bring forth the beasts after their kind [...] and the Gods saw they would obey.”⁹

Thus we see that the Book of Abraham identifies Jehovah and Michael as Gods. Even before the spirit creation of our earth and prior to the spirit-birth of Jesus Christ, Michael and Jehovah are declared Gods. I would here remind the Saints that the Endowment Ceremony and the Book of Abraham were both given to the Latter-day Saints through the Prophet Joseph Smith. Surely

the Prophet knew that Adam was our Father and God, for this doctrine is positively found in the Book of Abraham, Moses, Genesis, and the Endowment Ceremony which he gave to the Saints [when these are viewed together holistically].

There are also other important facts which may be drawn from the above accounts. First of all, this account refers to the spiritual creation. It refers to a time prior to our spirit birth, and also prior to the spirit birth of Jesus Christ who is our Elder Brother. Notwithstanding this, both Jehovah and Michael—as the Endowment Ceremony clearly portrays—are directing the spiritual creation. This would prove beyond doubt that Jesus Christ is not the Jehovah spoken of in the Endowment Ceremony, for Jesus Christ had not yet received a spirit birth. Elohim said that He had created this world and many others by His Only Begotten Son. How could the Only Begotten of the Father create the earth before He was begotten? These accounts prove that Adam is not our spirit brother, for Adam had His existence long before the spiritual creation of our earth, or the procreation of our spirits. Elohim plainly stated to both Jehovah and Michael, “Go ye down and organize it into a world like unto the other worlds that we have heretofore organized.”¹⁰ And Jehovah speaking specifically to Michael said, “Michael, see, here is matter unorganized, we will organize it into a world like unto the other worlds that we have heretofore formed.”¹¹ We can gather from this that Adam had been in-

⁹ Abraham 4:1-25

¹⁰ Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

¹¹ Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

volved in the creation of many other worlds with both Jehovah and Elohim. How strange this would be for Adam and Jehovah to be involved in the creation of many other worlds and not yet have obtained a physical or spirit body. Joseph Smith taught that angels do not come to this earth unless they have lived on it or will;¹² or unless they preside over it by virtue of their Godhood.¹³ This would mean that Adam did not create other worlds that He did not belong to.

After the first five days of the spiritual creation, it became time to place man upon the earth. The Book of Abraham gives the following account of the procreation of the spirit bodies of all mankind:

“And the Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness; and we will give them dominion [...] So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them. And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and

to have dominion [...] over every living thing that moveth upon the earth [...] And the Gods came down and formed these the generations of the heavens and of the earth [...] According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.”¹⁴

The first thing we should acknowledge is that at the end of this account it plainly stipulates that this is a record of the spiritual creation, and not the physical [i.e., temporal] creation. According to this account, at the time of the spirit procreation of mankind, the physical [i.e., temporal] aspects of this earth had not yet been organized. It is common to Mormon doctrine that our spirit bodies were procreated in heaven through the same basic principles that we receive our physical bodies here upon this earth, that is, through a process of birth or procreation.¹⁵ This is taught in the scriptures in several places. Paul in his Epistle to the Hebrews said:

¹² D&C 130:5; D&C 129:1-3; *The Words of Joseph Smith* (Salt Lake City: Bookcraft, 1980), comp. & ed. by Andrew F. Ehat and Lyndon W. Cook, pp. 44, 66, 169; cf. *An Intimate Chronicle: The Journals of William Clayton*, ed. George D. Smith (Salt Lake City: Signature Books, 1991), pp. 96, 514-516; *Teachings of the Prophet Joseph Smith*, p. 159

¹³ *Words of Joseph Smith*, pp. 8, 60-61, 212 (for pp. 60-61, see also fn. 9 in *ibid.*, pp. 83-84); cf. *An Intimate Chronicle*, “Appendix A: Extracts from William Clayton’s Private Book,” p. 516; *Teachings of the Prophet Joseph Smith*, pp. 157, 181, 312; D&C 76:58-59, 64-65; D&C 132:16-17, 20, 37

¹⁴ Abraham 4:26-28; 5:4-5

¹⁵ *Words of Joseph Smith*, pp. 68, 232 (see also fn. 7 in *ibid.*, p. 293); *Teachings of the Prophet Joseph Smith*, pp. 48, 158, 218, 373; *Unpublished Revelations* (Hanna, UT.: Collier’s Pub. Co., 3rd enl. ed., 2011) by Fred C. Collier, vol. 1, pp. 90-92; *The Seer* (Washington, D.C.: Orson Pratt, 1853), vol. 1, pp. 17-24, 33-41, 49-57, 65-72, 81-89, 97-104, 113-121, 129-135; John 20:17

“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?”¹⁶

Here Paul is clearly acknowledging our Father in Heaven as the Father of our Spirits. It is for this reason that we call Him our Father in Heaven. This would also seem to be the case in the Book of Abraham where it is said:

“So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.”¹⁷

The key to just how the Gods formed man in Their own image is found a few verses later in the following words:

“And the Gods came down and formed these the generations of the heavens and of the earth.”¹⁸

Here the word “generation” is the key to the whole matter. The word “generation” is another word describing procreation or a birth process. From this word, it is obvious that the generation

of man’s spirit was brought about by a process of birth similar to that which exists upon our planet today. The Book of Abraham—when beginning to describe the spirit creation of man—used the following words:

“And the Gods took counsel among themselves and said: Let us go down and form man in our image.”¹⁹

According to the pattern established in the Endowment Ceremony, when the Book of Abraham says: “And the Gods took counsel among themselves,” the Personages being referred to are Elohim, Michael, and Jehovah. Thus we see from the words of the Book of Abraham that Michael, one of the Gods, went down and formed man in His own image. By the power of procreation, Michael fathered the spirits of all the human family in the spirit creation, the same as He fathered the physical bodies of His children who are now upon the earth in the flesh.

Now it becomes very clear just how Adam is our Father and our God and the only God with whom we have to do.²⁰ Michael is our Heavenly Father, the Father of our Spirits, the Father of

¹⁶ Hebrews 12:9

¹⁷ Abraham 4:27

¹⁸ Abraham 5:4

¹⁹ Abraham 4:26

²⁰ See *Journal of Discourses*, vol. 1, p. 50; *ibid.*, vol. 4, p. 1; cf. *Teachings of the Prophet Joseph Smith*, pp. 311-312, 363, 370-372; *Words of Joseph Smith*, pp. 212, 214, 363-364, 378-380, 383; Moses 1:20; 1 Corinthians 8:5-6; Hebrews 12:9; Ephesians 3:14-15; Colossians 1:12-20; Matthew 19:17; Mark 10:18; Luke 18:19; John 17:3; John 20:17; 2 Nephi 25:16; 2 Ne. 32:9; Jacob 4:5; Mosiah 2:19; 3 Ne. 18:19; Moroni 9:26; Acts 7:55; Heb. 1:3

our Bodies.²¹ Michael is the Great God to whom we owe our existence as spirit entities, and as physical beings. Many have asked, “Did Michael father all the spirits personally which were ever to come to this earth? Is He the direct father of all the billions of His children who have lived upon this earth?” The answer to this question is no; no more than He is the direct father of all His children that have been born here on the earth in the flesh. He is the Father of the whole human family through genealogy, but not directly, as will be shown from the scriptures. When Michael came down with the Gods and formed man, the following words were spoken:

“And the Gods said: We will bless them.
And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth,”²²

Here we see that the spirit posterity of Adam are given the commandment to multiply and replenish the earth in the spirit, the same as we are commanded to do it in the flesh today. But some will say, “These words refer to Adam and Eve, and it is here [i.e., this temporal earth] that they were created and commanded to multiply. These words could not refer to Adam’s spirit posterity,

for a being cannot have spirit posterity without first being resurrected.”

Now, to the first objection that these words referred to Adam—to this I will agree; for this is the command which Elohim gave to Adam, for He [Adam] is the one who started the whole thing anyhow. But not only did Elohim give this commandment to Michael, but Michael also relayed it to His posterity in the spirit, the same as it has been relayed to us in the flesh.

To the idea [which others assert] that this is the point at which Adam and Eve were created as spirits—to this I say, this could not be. If this is the case, then it would [paradoxically] mean that Michael helped create this earth all through the spiritual creation, [even prior] to His spirit birth; and not only this world, but also other worlds as the Endowment said.

Now, to the idea that a spirit being cannot have spirit posterity, I will also prove this false.²³ I have no axe to grind here, but only wish to bring out the truth as the scriptures teach it. Now, all will admit that the command to multiply and replenish the earth applied at least to Adam and Eve, if not Their children also.

²¹ Patriarch Benjamin F. Johnson (a very close confidant and brother-in-law of the Prophet) stated: “**He [Joseph Smith] taught us that God was the great head of human procreation, [that He] was really and truly the father of both our spirits and our bodies; that we were but parts of a great whole.**” (Benjamin F. Johnson to George F. Gibbs, April 1903, Church Archives; cf. *My Life’s Review: Autobiography of Benjamin Franklin Johnson, 200th Anniversary Edition* (USA: Benjamin Franklin Johnson Family Organization, 2018), “Appendix F: George F. Gibbs’ Letter,” p. 524; emphasis added). President John Taylor similarly remarked during a private meeting, recollecting Joseph Smith’s teachings to him about Adam: “**I heard Joseph Smith say that Adam was the Ancient of Days [...] When we get to God our Father, we are told to approach Him in the name of Jesus. Adam is the father of our bodies; who is to say he is not the father of our spirits?**” (*In the President’s Office: The Diaries of L. John Nuttall, 1879-1892*, ed. Jedediah S. Rogers (Salt Lake City: Signature Books, 2007) pp. 53-54; emphasis and punctuation added)

²² Abraham 4:28

²³ Joseph Smith also taught that spirits can procreate; see *Words of Joseph Smith*, p. 232 (see also fn. 7 in *ibid.*, p. 293)

It has also been clearly established that this is an account of the spirit creation. Now, if only resurrected beings can have spirit posterity and Adam (as many desire to believe) was not a resurrected being of God at this time, why then did Elohim here command Adam to multiply and replenish the earth in the spirit? If Adam was not resurrected and could not have spirit posterity without being resurrected, why did Elohim command Him to have spirit children?!

If the doctrine that only resurrected beings could have spirit posterity be true, then the scripture just referred to proves very definitely that Adam was resurrected and our God, for Michael is very clearly portrayed as having spirit posterity. Though I do accept the idea that Adam was resurrected at this time and a God, I do not believe that only resurrected beings can have spirit posterity. I do not believe this any more than I believe that only resurrected beings can bear children with physical [i.e., temporal] bodies.

In the first place, to take the Book of Abraham in context with the pattern established in the Endowment Ceremony, it does definitely show that Michael was one of the Gods that went down to form man in Their own image. It also would indicate that Michael was not the one here created, but instead that He did the creating through procreation, and that the command to multiply and replenish referred to His spirit posterity. That this command was given from Elohim to Michael, I will agree, as from a higher God to a lower God, but the fulfillment of this commandment was for Michael to go down and

start a lineage and to get them to carry on the procreation. It was not for Michael to multiply and replenish the earth by Himself—Elohim did not expect [Michael to procreate] some 50 billion children by Himself, for it would seem unlikely that this could be accomplished within any reasonable period of time. Elohim expected to plant the original seed or start the family, and then allow them to carry on the work of generation as He did in the physical [i.e., temporal] creation. Otherwise Michael would [still] be busy to this day.

Now, to clarify the idea that spirits can have spirit posterity without a resurrected body: this I believe within a context. Spirits can have spirit children the same as we bear children with physical [i.e., temporal] bodies. But spirits do not bear spirit posterity in the capacity of a God, any more than we bear our children with physical [i.e., temporal] bodies in the capacity of a God. Though in one sense spirits can become fathers or mothers, there are other meanings to this word “Father” to which a[n ordinary] spirit cannot qualify.

For example, in the days of Christ there were thousands upon thousands of men who were in one sense “fathers” and had brought children into the world. Yet at the same time, Christ gave the following commandment:

“And call no man your Father upon the earth: for one is your Father, which is in heaven.”²⁴

²⁴ Matthew 23:9

Now, we may rest assured that Christ knew that there were men in the earth that qualified in one sense as a father, but He [was] not talking about that meaning. He was not talking about a mortal father; He was referring to a Being who had gone through the ordeals of life, had obtained His resurrection and exaltation, and had become a God or Heavenly Father,²⁵ who had started a Patriarchal Chain of Posterity, and then created an Earth whereon His children might obtain bodies, and then to go to that Earth and start a Patriarchal Chain through which His children might obtain physical [i.e., temporal] bodies.

After having done this, a Father in Heaven must provide a Redeemer for His children that His children might go through and obtain their resurrection, and become exalted Gods like Himself. Thus we see that the definition of this type of a Father refers to a Being who can provide a way for an intelligence to obtain not only a physical [i.e., temporal] and spirit body, but also to provide a way for them to become exalted Gods. This act is far beyond the potential and responsibility of our mortal fathers which we have on this earth, or of the immediate spirit fathers which we may have had when we received our spirit bodies. In conclusion, the word “Father” in the Priesthood has a very special meaning. Brigham Young made reference to this meaning in the following words, while speaking to his adopted family:

“I have a request to make of my family and that is that they (especially old persons) omit calling me father. Call me Brother Brigham. I shall feel better when you do, for I do not consider that I am worthy of that appellation. Father in the Priesthood implies the Great Head. The term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man on earth their father, for their father was in heaven.”²⁶

Let us now commence with the physical [i.e., temporal] creation of this earth. After the account of the first seven days of the spiritual creation, the Lord gives the following narrative:

“And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also.”²⁷

²⁵ *Teachings of the Prophet Joseph Smith*, pp. 346-347

²⁶ *Journals of John D. Lee 1846-47 & 1859*, ed. Charles Kelly (University of Utah Press: 1984), pp. 82-83; see also *The Complete Discourses of Brigham Young*, ed. Richard S. Van Wagoner (Salt Lake City: Smith-Pettit Foundation, 2009), 5 vols., 1:180.

²⁷ *Moses* 3:5-7

It is interesting to note a distinction between the physical [i.e., temporal] account of the creation and the spiritual creation. In the spiritual creation, man was the last to appear. In the physical [i.e., temporal] creation, man was the first. The reason for this is obvious when it is studied out. In the spiritual creation, Michael came down as one of the Gods and started a spirit race. The creation of man on this occasion did not involve Himself and His Wife, but it involved the procreation of all the spirits of the human race which were to come to this earth. That this is the case is obvious from the command which the Gods gave: to multiply and replenish the earth. In order to multiply and replenish the earth, they would first require an Earth to live upon and to fill it with posterity. That the procreation of billions of spirits was the intention of the Gods at this time is also made obvious from the following words of Elohim:

“For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth [...] And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them.”²⁸

Thus we see from this that the spiritual creation involved billions of lives, thus the necessity of first creating an earth for them to live upon. On the other hand, when man first appeared in the physical [i.e., temporal] creation, there was no command to multiply and replenish the earth.

The creation of man in this account, involved strictly the appearance of Michael. The fact that the earth was not created first in the physical [i.e., temporal] creation signifies that Adam came from another planet. This will be shown more clearly later from the Temple Endowment. In there, it is demonstrated that Michael helped create the earth. After this was accomplished, it became time for the physical [i.e., temporal] procreation for the whole of the human race to begin. At this time, Elohim and Jehovah both caused Michael to forget His past memory, so that He would not remember the part which He had played in the creation of this earth.

Elohim and Jehovah then planted a Garden in Eden, and placed Adam and Eve in it, with the command to multiply and replenish the earth. Thus we see, that in the physical [i.e., temporal] creation, man made his appearance from the beginning and helped in the creation. But the physical [i.e., temporal] procreation of mankind did not begin until the Earth was organized, and after the Fall; and it is continuing to this day. Let us now continue with the physical [i.e., temporal] creation of this earth:

“For the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.”²⁹

Here we clearly see an account of Adam receiving His physical [i.e., temporal] body, but how did He receive it? The account said that, “The

²⁸ Moses 3:5

²⁹ Abraham 5:5

Gods formed man from the dust of the earth.” But what method did they use to accomplish this task? Did they mould his body as if it were a brick, or was it by some other means? The scriptures state in several places that Adam was the son of God. In the Book of Luke, while tracing Christ’s genealogy back through his stepfather, Joseph (the husband of Mary), it said the following:

“Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.”³⁰

The Book of Moses states:

“And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.”³¹

These scriptures clearly trace Adam’s genealogy back to Elohim, as though Adam was the son of Elohim in the same sense that Seth was the son of Adam. This idea does truly upset the “pious,” for it would mean that Adam would have to have a Heavenly Mother as well as a Heavenly Father. It would mean that Adam was conceived through a normal parental relationship between His two Heavenly Parents. The Lord in speaking to Adam made the following statement:

“Ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul.”³²

This is proof beyond controversy as to the nature of Adam’s creation. How truly was Adam formed from the dust of the earth, but not as you would make a brick. We are all made of the dust of the earth, for the food our parents eat is composed of the dust of the earth and in procreation our bodies are generated from the substance our parents eat. Thus we see Adam was born through a normal process of procreation by water and of blood and of spirit and so became of dust a living soul, and Adam was in very deed the son of the living God.

The next question which naturally will arise is when and where did Adam receive His body? According to the law of heaven, a man cannot be a God, the Father, over His own spirit posterity until He has passed through the resurrection.³³ If Adam did not pass through the resurrection before the spirit creation, He could not have been the God of the spirits in that creation.

There are those who do not choose to believe that Adam is God to Christ. They know that if they can demonstrate that Adam did not come upon this earth with a resurrected body, they have sewn up their case. If this is so, then Jesus

³⁰ Luke 3:38

³¹ Moses 6:22

³² Moses 6:59

³³ Revelation 20:6; 1 John 3:2; Alma 5:14-21; D&C 67:12; D&C 76:58-65; D&C 132:19-20, 37

Christ would be Adam's Savior and Adam would be subject to Christ's Atonement for His salvation. Rather than accounting for Adam's immortality by considering Him a Resurrected Being when He entered the Garden, they prefer to believe that He was fathered by two resurrected parents with Elohim as His Father.

However, there are a few inconsistencies with this idea. If this idea were true, it would mean that Adam was conceived by both His Heavenly Parents while Christ was born through a mortal mother, and [therefore] Adam would have more glory anyhow; but this is not the only inconsistency.

When Adam and Eve appeared on this earth, they had no blood in their veins.³⁴ They were immortal beings and were not subject to death.³⁵ This would mean that they were not translated beings; for translated beings must at some time die, and thus they are still subject to death.³⁶ A resurrected being cannot have blood in His veins.³⁷ Children cannot be born with blood in their veins by parents who are in their resurrected state.

When the Lord spoke to Adam of His birth, He said that Adam was born of water and of blood and of spirit. This is a typical description of a mortal birth; thus we see that when Adam first received His body, according to the word of the Lord, He was born into mortality. Adam was not begotten by [a] resurrected being, for a being in the state of the resurrection cannot produce mortal offspring. It is certain that Elohim did not come to the earth and fall and then produce Adam; for when Adam appeared on the earth, He was an immortal being.³⁸

Notwithstanding the fact that Adam appeared on the earth as an immortalized being, the scriptures still plainly state that He received a mortal birth when He obtained His body, for He was born of water, and of blood and of spirit. These facts force one into the conclusion that Adam was born into mortality on another earth and that He had been faithful and obtained His resurrection long before this earth ever came into existence. Hence the words of Jehovah: "Michael, let us go down and form an earth like unto the other worlds we have heretofore formed."³⁹

³⁴ *Words of Joseph Smith*, pp. 109, 255, 368, 370-371; *Teachings of the Prophet Joseph Smith*, p. 326; D&C 138:17, 43

³⁵ "Now regarding Adam: He came here from another planet an immortalized being and brought his wife, Eve, with him, and by eating of the fruits of this earth became subject to death and decay and he became of the earth earthy, was made mortal and subject to death." (Joseph Smith's statement to Anson Call circa 1843-1844, as recollected by him in an interview in 1877, preserved by John M. Whitaker (John M. Whitaker Papers, Special Collections, University of Utah Library, SLC, Utah); reprinted in *President Brigham Young's Doctrine on Deity* (Hanna, UT: Collier's Publishing Co., 1999) by Fred C. Collier, "Appendix D: Containing The Teachings of President Young's Associates in the Priesthood," pp. 376-377)

³⁶ *Words of Joseph Smith*, pp. 41-42; *Teachings of the Prophet Joseph Smith*, pp. 170-171

³⁷ *Words of Joseph Smith*, p. 371

³⁸ Gen. 2:17; 2 Nephi 2:22-25; Alma 12:23; Joseph Smith's statement to Anson Call circa 1843-1844 (see footnote 35 above).

³⁹ Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

According to the words of Jehovah, this earth is not the first world that Adam and Jehovah had made. Though Adam was made of the dust of the earth, He was not made of this earth, but He was made of the dust of another earth, long before this earth came into existence.

There is also other scripture to prove that Adam was born on another earth. Elohim in speaking of the creation said the following: “And man became a living soul, the first flesh upon the earth.”⁴⁰ Had He been born here, His parents would have been the first flesh upon the earth instead of Adam. This again shows that Adam was not born on this earth.

In studying the story of the physical [i.e., temporal] creation, it clearly shows that Adam received His physical body before the Garden of Eden had even been planted, for it says:

“And I, the Lord God, formed man from the dust of the ground [...] And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed.”⁴¹

Another objection to the idea of Adam being born on the earth is that He did not appear with a child’s body, which would have been the case had He been born here. When Adam appeared on the earth, He did so with an adult body, with a Wife, and He was expected to have children.

The account of the creation in the Endowment Ceremony helps to clarify this issue. In the endowment, when Adam is prepared to be placed upon the earth—rather than symbolizing a birth wherein He receives His body—Elohim caused a sleep to come upon Him, saying:

“Brethren and Sisters, this is Michael who helped form the earth. When he awakes from the sleep which we have caused to come upon him, he will be known as Adam and having forgotten everything, will become as a little child.”⁴²

When comparing the Book of Abraham to the Endowment Ceremony, Adam is clearly portrayed as one of the Gods that created this Earth, which would be unlikely had He not a body. In the Endowment, when Elohim and Jehovah prepare Adam to come to the earth, They do not try to portray Him as receiving a body at that time, but instead they cause Him to sleep and forget all [that] He knows. According to the Endowment Ceremony, Adam had His physical body prior to the creation of the Garden of Eden. This shows that Adam had His body before He was placed upon the earth. This will be more clearly demonstrated later in the Endowment. Adam, at this point, does not realize that He was one of the Gods that helped to create this earth; for He had no recollection of His past. His memory was taken away—the same as ours when we were placed upon the earth. After Adam had His

⁴⁰ Moses 3:7

⁴¹ Moses 3:7-8

⁴² Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

memory taken away and before He enters the garden, they cause a sleep to come over Adam and make Him a Wife, then Elohim says the following:

“Adam, awake, see the woman which we have formed to be a companion and an helpmeet for you. What will you call her?

Adam: Eve.

Elohim: Why will you call her Eve?

Adam: Because she is the mother of all living.

Elohim: That is right, Adam, she is the mother of all living.”⁴³

Here we see Elohim completely agrees with Adam saying of Eve [that], “She is the mother of all living.” The Book of Moses makes the same statement in the following words:

“And Adam called his wife’s name Eve, because she was the mother of all living.”⁴⁴

Now this is an interesting statement for Elohim to agree with, considering that Adam and Eve were not yet in the Garden, had not yet fallen, or had any children in the flesh. This statement of Elohim made at this time plainly teaches that

Eve was the Mother of All Living before She had yet bore one son in the flesh upon the earth. The only way that Eve could be the Mother of All Living at this point is if She were the Mother of the Spirit Creation. Eve truly was the Mother of All Living, for She was the Mother of All the Spirits that ever were to come to this earth; for Eve was the Mother of them in the Spirit Creation. After the naming of Eve, Elohim says the following:

“We will plant a garden eastward in Eden, and there we will put the man whom we have formed. Jehovah, introduce Adam into the garden. [...] The brethren will now follow Adam and the sisters will introduce you into the garden.”⁴⁵

We see in this statement more evidence to substantiate the idea that Adam received His physical [i.e., temporal] body on another planet, for it shows Adam and Eve leaving the Creation Room with physical [i.e., temporal] bodies to enter the Garden of Eden. Shortly after entering the Garden, a dialogue occurs between Adam and Lucifer. In this dialogue is a plain statement to the effect that Adam had lived in the flesh on another planet:

“Lucifer: Well, Adam, you have a new world.

Adam: A new world?

⁴³ Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

⁴⁴ Moses 4:26

⁴⁵ Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

Lucifer: Yes, a new world, patterned after the old one where we used to live.

Adam: I know nothing of any other world.

Lucifer: Oh, I see, your eyes are not yet opened.”⁴⁶

It should be remembered that this dialogue occurred after Adam had His memory taken away. Therefore, Adam would not realize the truthfulness of Lucifer’s statement, which said in effect that both Adam and Lucifer had lived upon another earth similar to this one. This statement could be interpreted in two ways. It could have referred to the world where Adam was born into mortality and became an exalted God, or it could have referred to another earth whereon Adam previously played the role of Adam, by giving physical birth to His spirit posterity. If this were to be what Lucifer had reference to, it would correspond to the statements made by Elohim and Jehovah, which stated in effect that Elohim, Jehovah, and Michael had created and peopled other worlds:

“Jehovah: Michael, see, here is matter unorganized. We will organize it into a

world like unto the other worlds that we have heretofore formed.”⁴⁷

Thus we see that Adam and Eve both lived upon another planet with bodies of flesh and bone, prior to the creation of this earth.

Perhaps the strongest evidence which substantiates that the Adam-God doctrine is taught in the Endowment Ceremony is found in the role which each individual plays while going through the Endowment Ceremony. Every man who goes through the Endowment Ceremony does so under the pretense that he himself is an Adam. The women pretend to be Eve. It is stated in the Endowment Ceremony that:

“These Endowments are to prepare you for exaltation in the Celestial Kingdom.”⁴⁸

One of the ways in which they were to prepare people for exaltation was to teach them the process which they must go through in order to become Gods. Employed as a means in doing this is the act of the Creation, whereby each man and woman that goes through the Endowment Ceremony, act as though they were an Adam or Eve of an earth.⁴⁹

⁴⁶ Endowment Ceremony; see <http://www.ldsendowment.org/garden.html>

⁴⁷ Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>

⁴⁸ Endowment Ceremony; see <http://www.ldsendowment.org/proper.html>; cf. *Journal of Discourses*, vol. 2, p. 31

⁴⁹ After administering Endowment ceremonies in the Nauvoo Temple, Heber C. Kimball likewise informed the newly endowed initiates of the Holy Order that this was the ordinance’s true purpose: “We have been taken as it were from the earth, and have travelled until we have entered the Celestial Kingdom and **what is it [all] for? It is to personify Adam.** And you discover that our God is like one of us, for he created us in his own image. Every man that ever came upon this earth, or any other earth will take the [same] course we have taken.” (*An Intimate Chronicle*, pp. 226-227 [entry dated December 21, 1845]; emphasis added)

The temple ceremony which is being used today, has to some extent been changed in this aspect. In the original Endowment Ceremony, when a person went through the temple, each man acted the part of Adam and each woman acted the part of Eve. This was to be symbolical of the time when they (if faithful) would become Adams or Eves of on earth. The following is a quote from an account of the Endowment Ceremony given in the Nauvoo Temple in 1846:

“The following process is what myself and wife were personally taken through, in turn with twelve or fifteen thousand others, in the Temple, in February, 1846.”⁵⁰

Then after giving an account of receiving his washings and anointings and garments, he then said:

“It will readily be perceived by the intelligent reader, that this whole ceremony is designed to represent a certain thing, and what has been acted in the two rooms already described, consists altogether in a preparation of what follows [...] I am now placed in a certain position on the floor designed to represent a certain thing, and that is Adam in embryo.”⁵¹

He then goes through a description of the Creation while he himself acts as Adam.

It might be noted also that according to the succession of events which is used today in the Endowment Ceremony, a man must first be ordained an Elder, then washed and anointed, and given his garments before he can go through the Ceremony of the Creation. This is because, before a man can go through and receive his exaltation and become an Adam to an earth, he must first pass through all the laws and ordinances of the Gospel on a mortal earth. He must first receive the Priesthood and his Endowments, then live all the laws of God and obtain Celestial Glory.

I have not found any written material that gives the reason for the change in the Endowment Ceremony, but the reason for it seems rather obvious. If every man that received his Endowment was personally required to act the part of Adam, it would mean that only one man at a time would be able to go through the temple to receive his Endowment. It would require a hundred times more temples, temple-workers, and time to accomplish the work. I feel that it is for this reason that they made the change of having one person act the part of Adam vicariously for the others in the audience, and those in the audience are to mentally assume that they are acting the role of Adam.

There are many great and important things which are symbolized in the Endowment Ceremony, “and time and deep and solemn thoughts

⁵⁰ *Positively True: A Dialogue Between Adam and Eve, the Lord and the Devil, Called the Endowment* by Increase McGee Van Dusen (Albany, NY: C. Killmer, 1847), p. 4

⁵¹ *Ibid.*, p. 7

can only find them out.”⁵² It is for this reason that the Saints have always been urged to go through the temple that they might learn the mysteries of the Kingdom.

This basic concept which Joseph and Brigham taught of each man that obtained Godhood becoming an Adam on his own world was penned by Eliza R. Snow in the following words:

The Ultimatum of Human Life

[...]

“Adam, your God, like you on earth, has been Subject to sorrow in a world of sin: Through long gradation he arose to be Cloth’d with the Godhead’s might and majesty. And what to him in his probative sphere, Whether a Bishop, Beacon, Priest, or Seer? Whate’er his offices and callings were, He magnified them with assiduous care: By his obedience he obtain’d the place Of God and Father of this human race.

“Obedience will the same bright garland weave, As it has done for your great Mother, Eve, For all her daughters on the earth, who will All my requirements sacredly fulfill. And what to Eve, though in her mortal life, She’d been the first, the

tenth, or fiftieth wife? What did she care, when in her lowest state, Whether by fools, consider’d small, or great? ‘Twas all the same with her—she prov’d her worth—She’s now the Goddess and the Queen of Earth.

“Life’s ultimatum, unto those that live As saints of God, and all my pow’rs receive; Is still the onward, upward course to tread —To stand as Adam and as Eve, the head Of an inheritance, a new-form’d earth, And to their spirit-race, give mortal birth —Give them experience in a world like this; Then lead them forth to everlasting bliss, Crown’d with salvation and eternal joy—Where full perfection dwells, without alloy.”⁵³

Going on with the physical [i.e., temporal] account of the Creation, Elohim said:

“And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed [...] And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil [...] And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt

⁵² *Teachings of the Prophet Joseph Smith*, p. 137

⁵³ *Eliza R. Snow, An Immortal: Selected Writings of Eliza R. Snow* (Salt Lake City: Nicholas G. Morgan, Sr., Foundation, 1957), pp. 188-189; cf. *Poems: Religious, Historical, and Political* (Salt Lake City: The Latter-day Saints’ Printing and Publishing Establishment, 1877) by Eliza R. Snow, vol. 2, pp. 8-9. The full poem is also available online: <https://erslexicon.wordpress.com/poems-46-50/> (text taken from: *Eliza R. Snow: The Complete Poetry* (Provo and Salt Lake City, Utah: Brigham Young University Press and University of Utah Press, 2009) by Jill Mulvay Derr and Karen Lynn Davidson, published online with permission).

not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.”⁵⁴

“And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil.”⁵⁵

We can see then from this that, before Adam and Eve had partaken of the forbidden fruit, that neither one of them were in a position to know or understand right from wrong. If this be the case, how is it that a just God could hold them as guilty and then condemn them. The scriptures teach that God could not do this and that little children are innocent before God. The Book of Mormon teaches:

“Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; And after this manner did the

Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin [...] little children need no repentance, neither baptism [...] Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.”⁵⁶

In the Book of Moses, the Lord told Adam that He was forgiven [of] His transgression:

“And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.”⁵⁷

We can see then from this that Adam was not under condemnation before God for having eaten the forbidden fruit, for He was innocent as a child and was not in a position where He could sin. Some have argued that Adam could not be God saying, “Adam transgressed the laws of God and became mortal and subject to death, for, surely God would not sin, and surely He could not die.” To these people I say, “Now if

⁵⁴ Moses 3:8-9, 16-17

⁵⁵ Moses 4:28 (see also 4:11-13)

⁵⁶ Moroni 8:8-11, 19 (cf. Mosiah 3:11, 16-18, 21; Mosiah 15:25; D&C 29:46-47, 49-50; D&C 74:7; *Words of Joseph Smith*, p. 33). Some may argue that since Adam was baptized (Moses 6:64), He must have sinned; but it should be recalled that Jesus also was baptized merely to “fulfill all righteousness” (Matt. 3:15) and that He only did what His Father had done before Him (John 5:19).

⁵⁷ Moses 6:53

Adam is the Lord from Heaven, [as] Paul said,⁵⁸ then surely He is God; and I will prove it from the scriptures, to the law and to the testimony.”⁵⁹

As to the first issue that Adam sinned against His God by partaking of the forbidden fruit, this idea is as false as daylight is darkness. The idea that God would place a man in the Garden of Eden and give him two commandments, one of which had to be broken in order to keep the other and then condemn him for committing any kind of sin even to the least degree—when in a righteous effort, he broke one law to keep another—is totally revolting to my mind. Such an idea is as absurd and unjust as to push a child off a cliff and tell him not to fall, but to wait there till you returned; and then to beat the child for disobedience, when upon returning you found him dead upon the rocks below. I know

that my God is a just God and that He would not do such a thing.⁶⁰

In the first place it would be well to remember that when Adam was placed in the Garden of Eden, He had His memory taken from Him, and He became as a little child and did not know right from wrong:

“Elohim: Brethren and Sisters, this is Michael, who helped form the earth. When he awakes from the sleep which we have caused to come upon him he will be known as Adam and having forgotten everything, will become as a little child.”⁶¹

The Book of Moses teaches that Adam and Eve did not know good from evil until They had [par]taken [of] the forbidden fruit:

⁵⁸ 1 Corinthians 15:47 actually does refer to Adam as “the Lord.” Adam Clarke’s Commentary on the Bible admits this fact in the following notes on this verse: “The *first man* and the *second man* of this verse are the same as the *first Adam* and the *second Adam* of [1 Cor. 15:45], and it is not clear that *Christ* is meant in either place. [...] The terms *first man of the earth*, and *second man from heaven*, are frequent among the Jews: אדם לעילא the *superior Adam*; and אדם תתאה Adam the *inferior*; that is, the *earthly* and the *heavenly Adam*: Adam *before* the resurrection, and Adam *after* it.” (italics in original) Clarke evades the Adam-God implication here by arguing that the word “Lord” should not be in this verse, citing certain textual authorities. However, many renowned Bibles *do* include this word (e.g., KJV, Luther, Reina-Valera, Tyndale, etc.), and moreover, it appears in ancient translations and quotations by the Ante-Nicene Fathers as well, so it cannot be ignored. In essence, Paul taught that after Adam’s resurrection, He rose as “the Lord from Heaven.” *Strong’s Concordance* gives κύριος (kurios) as the original Greek word here, which is “Lord” throughout the New Testament. The Adam-God context inherent to 1 Cor. 15 is discussed at further length in *1 Corinthians: A Commentary on the First Epistle to the Corinthians* by Hans Conzelmann (Philadelphia: Fortress Press, 1975), pp. 284-288; see also *Paul and Rabbinic Judaism* by W. D. Davies, D.D., F.B.A. (Philadelphia: Fortress Press, 1948, 4th ed. 1980), pp. 44-57.

⁵⁹ Isaiah 8:20 (cf. 2 Nephi 18:20)

⁶⁰ Moroni 8:18; Mosiah 29:12; Alma 7:20, 42:24-25; Mormon 9:9

⁶¹ Endowment Ceremony; see <http://www.ldsendowment.org/creation.html>. In addition to this Endowment teaching, Orson Pratt observed that Adam’s amnesia can also be inferred in light of Michael’s chief role during the war in heaven: “Let us next inquire, whether Michael, after taking a tabernacle under the name of Adam, lost or forgot any of his previous knowledge? It is quite evident that Michael, when he had charge of the armies in Heaven [Rev. 12:7; D&C 88:112-115], must have known *good and evil*, to some extent, at least; for if he were ignorant of good and evil, he could not have received any merit for keeping his first estate. If he did not understand the nature of evil, he would not have fought against one-third part of the hosts of Heaven for doing evil. If Michael stood forth as a bold champion for the rights of his brethren, and for that which was good,” (cont’d on next page)

“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. And when the woman saw that the tree was [...] a tree to be desired to make her wise, she took of the fruit thereof, and did eat [...] And the eyes of them both were opened [...]”⁶²

According to the scriptures, Adam was placed in a position where[in] He could not have children unless He partook of the forbidden fruit. The Book of Mormon teaches:

“And now, behold, if Adam had not transgressed [...] they would have had no children...”⁶³

The Book of Moses [likewise] teaches:

“And Eve, his wife, heard all these things and was glad saying: Were it not for our transgression we never should have had seed...”⁶⁴

When Elohim placed Adam in the Garden of Eden, He did so in such a manner that Adam was in a paradox. Adam was given two laws, one of which He had to break in order to keep the other. He was given the law of eternal life, which regarded not eating the forbidden fruit. He was also expected to multiply and replenish the earth. No matter which choice Adam made, He could not be condemned, for He did not know right from wrong, and therefore could not be held accountable. Notwithstanding this, Adam was given His free agency.⁶⁵

If Adam’s eating the forbidden fruit truly was a sin against God, then we must acknowledge that the crime be totally upon the head of Elohim; for it was He that placed Adam in a position where He had to break one law in order to fulfill another, which is totally contrary to the scriptures and the principles of justice. The Book of Mormon teaches that God would not do such a thing:

“I know that the Lord giveth no commandments unto the children of men, save

⁶¹ (cont’d) “he must have understood the nature of good. If spirits, in their first estate, did not know good from evil, why were they thrust down and bound with ‘everlasting chains of darkness’ [Jude 1:6] for doing that which they did not know to be evil? Would any parent, here in this world, banish his children everlastingly from his presence, without any hopes of recovery, for doing those things which they did not know to be evil? Our hearts would revolt at the very idea of such injustice in an earthly parent. Shall we then represent God as more unjust than man? Shall we say that he will punish with everlasting punishment the rebellious angels without a sufficient cause? Shall he doom them to endless misery for acts which they did not know to be evil? It is evident, then, that the angels in their first estate knew good and evil; and therefore, were subjects of reward and punishment for their acts. But when Adam was placed in the Garden, he did not know good and evil; therefore, the knowledge which he once was in possession of, in regard to good and evil, was lost and forgotten.” (*The Seer*, vol. 1, no. 5 [May 1853], pp. 70-71; italics in original)

⁶² Moses 4:11-13

⁶³ 2 Nephi 2:22-23

⁶⁴ Moses 5:11

⁶⁵ Genesis 2:16; Moses 3:17; Moses 7:32; D&C 29:35

he shall prepare a way for them that they may accomplish the thing which he commandeth them.”⁶⁶

Here we see the scriptures teaching that God would never give a commandment to man except He would prepare a way for him to accomplish that which He had commanded. I do believe this to be true, for I know my God is a just God; but what about poor Adam? Did God make an exception in His case, and purposely place Him in a trap? The Book of Mormon teaches:

“For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.”⁶⁷

Rather than believe that God would make a cruel exception to this code of ethics, I believe that we have a particular misunderstanding about the stork story in Genesis.⁶⁸ From studying this account in Genesis, I have found it to be in some

aspects symbolical. There seems to be a large distinction between the command given to Adam with regard to the forbidden fruit as opposed to His command to have children.

If Adam had not eaten the fruit, then they would have had no children and the whole earth would have been created in vain. It was God’s true desire that Adam have posterity and thus that Adam eat the fruit. I see in God’s command for Adam to have children a moral or ethical law, which was vital to the Glory of God. The scriptures say: “Adam fell that man might be.”⁶⁹ “This is my work and my glory—to bring to pass the immortality and eternal life of man.”⁷⁰ Before a man can have eternal life, he must first live in mortality; thus we see [that] if Adam had not fallen, all the words of God would have been brought to naught and God would be on the unemployment list.⁷¹

Let us now examine the law regarding the forbidden fruit. This law appears to be merely a

⁶⁶ 1 Nephi 3:7 (cf. 1 Nephi 17:3; D&C 5:34)

⁶⁷ Moroni 8:18

⁶⁸ Brigham Young similarly characterized the Genesis narrative: “Now about the rib. As for the Lord taking a rib out of Adam[']s side to make a woman of, He took one out of my side just as much. ‘But, Brother Brigham, would you make it appear that Moses did not tell the truth?’ No, not a particle more than I would that your mother did not tell the truth, when she told you that little Billy came from a hollow toad stool. I would not accuse your mother of lying, any more than I would Moses; the people in the days of Moses wanted to know things that was not for them, the same as your children do, when they want to know where their little brother came from, and he answered them according to their folly, the same as you did your children.” (*Complete Discourses of Brigham Young*, vol. 2, p. 850) The Book of Mormon explains the reason for such indirection: “But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets, and sought for things that they could not understand. [...] God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it God hath done it, that they may stumble.” (Jacob 4:14)

⁶⁹ 2 Nephi 2:25

⁷⁰ Moses 1:39

⁷¹ 2 Nephi 2:12-13, 22-25

matter of science. It does not relate to the social or moral ethics of God's Kingdom.

It is my feeling that when Adam partook of the forbidden fruit, He did not break one of God's laws, or sin against God's Society or Kingdom. Instead, He transgressed a law of science for a worthy cause.⁷²

There is a difference between transgressing a law of science and a sin against God. God did not originate the laws of science. The laws of science are eternal, self-existing and self-sustaining principles.⁷³ God could not change them if He chose to.⁷⁴ God has merely learned the laws of science and employed them in accomplishing His purposes.⁷⁵ He has a greater knowledge of science than we do; therefore, He has more power.⁷⁶ There are certain laws of science employed in the organization of a resurrected body. If the being who inhabits a resurrected body does not live according to the scientific laws of its organization, it will not remain im-

mortal. When Adam partook of the forbidden fruit, He did not sin against God; for God expected and desired Him to do what He did, and forgave Him of it.

When Adam partook of the forbidden fruit, He sinned against science. That is, He broke the laws of science which were necessary to keep in order to maintain a resurrected body. The total price which Adam had to pay when He partook of the forbidden fruit was that He would no longer remain immortal. His body would be subject to death and decay. Elohim did not tell Adam that if He ate the forbidden fruit, He would be damned in hell; instead, He said His punishment would be death:⁷⁷

“But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.”⁷⁸

⁷² In 1841, Joseph Smith also taught that Adam and Eve did not commit sin in the Garden of Eden by eating the forbidden fruits; see *Words of Joseph Smith*, p. 63 (a copy of the report of this discourse is available in footnote 77 below)

⁷³ D&C 93:29-30, 33; D&C 29:33; Abraham 3:18

⁷⁴ *Words of Joseph Smith*, pp. 60, 341, 345-346, 351-352, 359-360, 361; *Teachings of the Prophet Joseph Smith*, pp. 181, 354

⁷⁵ 1 Samuel 2:3; Psalms 147:5; Proverbs 15:3; Isaiah 55:8-9; Jer. 51:15; Matthew 9:4; Luke 12:6; Romans 11:33; 2 Nephi 9:20; Words of Mormon 1:7; Alma 26:35; 3 Nephi 26:3; D&C 38:1-3; D&C 88:41; D&C 93:36; Moses 7:36; Abraham 2:8; 3:19, 21

⁷⁶ *Words of Joseph Smith*, p. 202; *An Intimate Chronicle*, p. 103; *Teachings of the Prophet Joseph Smith*, p. 288; cf. *ibid.*, 217, 297

⁷⁷ Joseph Smith likewise preached a discourse emphasizing Adam's sinlessness at the Nauvoo Lyceum on February 9, 1841: “Joseph said in answer to [remarks by] Mr. [Hosea] Stout that **Adam did not commit sin in eating the [forbidden] fruits;** for God had decreed that he should eat and fall. But in compliance with the decree, he should die—**only [that] ‘he should die’ was the saying of the Lord. Therefore, the Lord appointed us to fall and also redeemed us**—for where sin abounded, grace did much more abound—for Paul says [in] Romans 5:10: ‘For if, when were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.’” (*Words of Joseph Smith*, p. 63; punctuation and emphasis added, spelling corrected, and capitalization standardized)

⁷⁸ Moses 3:17 (cf. Genesis 2:17)

Thus we see [that] when Adam was left in the Garden, He was left with a choice. He could remain in the Garden without posterity and live forever, and thus utterly thwart the purpose of God, or He could transgress the scientific laws of immortality and have children and fulfill God's purpose. Thus we see [that] Adam did for us as much as Christ did.⁷⁹

The laws of God are those laws which He Himself had instituted for the maintenance of His Kingdom. Examples of these laws are ordinances and covenants. Inasmuch as God has instituted those laws, it is He that must sustain them, and He has a right to pardon those who break them if He chooses, for He is the author of those laws. But God did not create the laws of science and He cannot pardon those who break them.

The only thing a person can do who breaks a law of science is to pay the natural consequence for it and learn and improve from His experience. This is the situation Adam was in when He ate the forbidden fruit. God forgave Him of it and was glad, but that did not alter the laws of science. He still had to fall. Thus we see [that] in the truest sense of the word, Adam did not sin

when he partook of the fruit. He was innocent of all guilt in that sense of the word, but He did transgress the scientific law of immortality.

Some believe that it is impossible for a being, once he is resurrected, to die; but this is contrary to what Joseph Smith taught. Joseph Smith taught that anything which could be organized could be disorganized by employing the same authority and knowledge that was used to organize it.⁸⁰ He taught that the only things which could not be disorganized or destroyed are those things which were never organized or created: "That which has a beginning may have an end."⁸¹ As to whether or not Adam suffered a complete death of separation of body and spirit after the fall, I do not know. The word "death" in the dictionary means to depart.⁸² It [is] said in the scriptures that Adam died.⁸³ Whether this meant that His spirit separated from His body or that He simply ascended into heaven and thus departed from earth is not known. Heber C. Kimball described it in these words:

"I have been to the altar where Adam offered sacrifices and blessed his sons and then left them and went to heaven."⁸⁴

⁷⁹ John 5:19, 8:28; cf. *Teachings of the Prophet Joseph Smith*, p. 346

⁸⁰ *Teachings of the Prophet Joseph Smith*, pp. 350-352; cf. *Words of Joseph Smith*, pp. 60-61, 341, 345, 351, 359, 361

⁸¹ *Teachings of the Prophet Joseph Smith*, p. 353; cf. *ibid.*, 181

⁸² Although modern secular dictionaries seldom (if ever) define "death" in terms of "departure," there are many scriptures which indicate as much, e.g.: 1 Kings 17:21, Ecclesiastes 12:7, James 2:26, Moroni 10:34, D&C 45:17; D&C 138:50, etc.

⁸³ Genesis 5:5; Moses 6:12

⁸⁴ *Journal of Discourses*, vol. 12, p. 188

Whether or not Adam's spirit made a total separation from His body or not, I do not know or care, for anything organized can be disorganized. It is taught that once a being passes through the resurrection, he is no longer subject to death.⁸⁵ This is true, however, this does not mean that this body cannot be separated from his spirit; for it can be, by complying [with] the same knowledge and authority which united it. The essence of not being subject to death does not mean that you cannot die; instead it means that you have power over it.⁸⁶ Christ was not subject to death while He was here upon the earth, yet He died. To not be subject to death means you have the power to control it at will.⁸⁷ We as mortals cannot control death; we have no choice in the matter. The day will come when we will die.⁸⁸ But Christ and Adam both had power over death. Once a person passes through the resurrection and obtains a knowledge of it, he may separate his spirit from body at will, and then reunite them; this is the essence of the power of the resurrection. Joseph Smith taught this in these words:

“What did Jesus say? (Mark it, Elder Rigdon!) The Scriptures inform us that Jesus said, As the Father hath power in Himself, even so hath the Son power—to do what?

Why, what the Father did. The answer is obvious—in a manner to lay down His body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do we believe it? If you do not believe it, you do not believe the Bible.”⁸⁹

George Q. Cannon [likewise] taught:

“He [i.e., George Q. Cannon] asked me [i.e., Abraham H. Cannon] what I understood concerning Mary conceiving the Savior; and as I found no answer, he asked what was to prevent Father Adam from visiting and overshadowing the mother of Jesus. ‘Then’ said I, ‘he must have been a resurrected Being?’ ‘Yes,’ said he, ‘and though Christ is said to have been the first fruits of them that slept, yet the Savior said he did nothing but what He had seen His Father do, for He had power to lay down His Life and take it up again. Adam, though made of dust, was made, as Pres. Young said, of the dust of another planet than this.’ I was very much instructed by the conversation and this day’s services.”⁹⁰

⁸⁵ John 5:24, 8:51, 11:26; Revelation 21:4; Alma 11:45; D&C 63:49; D&C 88:116

⁸⁶ *Teachings of the Prophet Joseph Smith*, p. 297; John 10:17-18; Rev. 1:18; 1 Cor. 15:25-27; Col. 1:18; Mosi. 15:23; D&C 110:4

⁸⁷ Matthew 26:53-54; Mark 10:43-44; Luke 22:42; Isaiah 53:7; 2 Nephi 9:5; Mosiah 15:7; Alma 7:12; 3 Ne. 11:11; 1 Cor. 15:28

⁸⁸ 2 Nephi 1:14; 1 Kings 2:2; *Teachings of the Prophet Joseph Smith*, pp. 197, 216

⁸⁹ *Teachings of the Prophet Joseph Smith*, p. 346; cf. John 5:26, 10:17-18, 5:19, 8:28

⁹⁰ Abraham H. Cannon Diaries, vol. 10, pp. 178-179 [entry dated March 10, 1888] (BYU-Library, Special Collections, Provo, Utah); as reprinted in *President Brigham Young's Doctrine on Deity* by Fred C. Collier, “Appendix D,” p. 416 (cf. Luke 1:35)

Some believe that Adam never separated His body and spirit; instead they believe that after having fulfilled His mission, that He went back into the Garden of Eden and partook of the Tree of Life and returned to a resurrected state. That this was a possibility was stated by Elohim in the Book of Moses:

“And now lest he [Adam] put forth his hand and partake also of the tree of life, and eat and live forever, therefore I, the Lord God, will send him forth from the Garden of Eden [...] So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.”⁹¹

Here we see Elohim stating that He had to take certain steps to prevent Adam from partaking of the fruit of the Tree of Life, in order to prevent Him from having eternal life [too soon]. This proves that it was a possibility that Adam, after He had completed His mission, could have returned to the Tree of Life, partaken of it, and by so doing returned to His resurrected state.

The scriptures teach that the Fall of Adam was a great act of love, and that Adam was foreordained to fall for us as much as Christ was commanded to transgress the law of immortality, by suffering death; that we might have Eternal Life. The scriptures teach that Adam fell that

men might be, and, that men are that they might have joy. They teach that before man can experience joy, he must first experience misery. It is for this reason also that Adam fell. It was necessary that Adam place His children in a position of opposition in order that they might experience happiness in their existence. That this was God’s plan from the beginning is evident from the following scriptures:

“And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves.”⁹²

That the Fall of Adam was planned and foreordained by God is evident from the following scripture:

“And Satan put it into the heart of the serpent [...] and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.”⁹³

That the Fall of Adam was brought about in the interest of the happiness of His children—that they might have joy through a contrast of expe-

⁹¹ Moses 4:28-29, 31

⁹² Moses 6:55-56

⁹³ Moses 4:6

riences—is further brought out in the following scriptures:

“For it must needs be, that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.

Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God.

And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

And now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall

not die, but ye shall be as God, knowing good and evil.

And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

And they have brought forth children; yea, even the family of all the earth.

And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents.

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.”⁹⁴

Here we see the scriptures teaching that Adam fell that man might be, and that man is that he might have joy. The Fall is explained as a necessary thing which gave man the opportunity of knowing the bitter, that he may appreciate and cherish the sweet. This scripture also seems to portray the idea that Adam and Christ are the Two Heads of Humanity. It portrays Adam as

⁹⁴ 2 Nephi 2:11-27

the Being responsible and in charge of the opposition which mankind was placed in because of the Fall. And they portray Christ as the Being responsible for giving man Eternal Life through the Resurrection. Thus we see that it was seen to be Adam's calling to place us in opposition that we might be as the Gods, knowing good from evil, that through choosing right we might become Gods. And it was Christ's calling to redeem us from the effects of death which this opposition brought upon us, that we may once again dwell in the presence of God and thus obtain Eternal Life. The Bible Dictionary concerns itself with this in the following words:

“The story of Adam finds an important place in the teachings of Saint Paul, who regards Adam and Christ as the two heads of humanity, the one bringing condemnation and death, and the other justification and life.”⁹⁵

The following are Paul's teachings upon this subject:

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

(For until the law sin was in the world: but sin is not imputed when there is no law.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

⁹⁵ *The Holy Bible containing the Old and New Testaments... Specially Bound for The Church of Jesus Christ of Latter-day Saints* (Cambridge University Press: 1917), Bible Dictionary, under “Adam.” *The Interpreter's Dictionary of the Bible* similarly states: “Adam and Christ are the ‘heads’ of the old and the new humanity. Adam is the source of death, while Christ is the source of life.” (*The Interpreter's Dictionary of the Bible* (Nashville: Abingdon Press, 1962, 11th printing 1980), vol. 1, p. 44, under “Adam”)

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”⁹⁶

Addendum:

For additional material on this topic, please see the accompanying document: “Jesus Christ as the Father and the Son: A Talk Given by Fred C. Collier, June 28, 2014.”

⁹⁶ Romans 5:12-21